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The Great Advantage of a Right Education.

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SERMON

Preach'd at the Parish-Church of
Felstead in **ESSEX**,

Tuesday, *July* the 18th, 1710.

At the Annual Meeting of the
SCHOLARS Educated at that SCHOOL.

By **THOMAS SHERWILL, M. A.**
Fellow of Christ-College, *Cambridge.*

Publish'd at the Request of the *Stewards*, &c.

Submitted.
L O N D O N,

Printed for **W. CARTER**, at the *Rose and Crown* in
St. Paul's Church-yard. 1710.

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Printed for W. C. RAYNER, at the Sign of the Crown in
St. Pauls Church-yard.

TO THE
Right Worshipful

Sir Martin Lumley,
Sir Anthony Abdy,
Sir Clopton Allen,
Sir John Marshall, Knight.

} Baronets.

William Glascock, Esquire
Ady Collard, Esquire

} STEWARDS.

The Rev^d Mr. *Simon Lydiat*, School-master.

With the rest of the CLERGY and
GENTRY who were then present;
the following Discourse

Is with all due Respect
Submitted.

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Sir Anthony Abdy, } Barons.
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Pro.

PROVERBS XXII. 6.

Train up a Child in the way he should go, and when he is old he will not depart from it.

HE that shall seriously consider with himself, and reflect on the present State and Condition of Man's Nature, how unable he is, if left to himself, to pursue his own real Good, and rightly to prosecute the great End of his Creation; how much he requires and stands in need of the assistance of others in a Moral, as well as in a Natural respect; will soon discover the Necessity of a right Education, and readily acknowledge it to be the most useful and beneficial, the most kind and charitable Office that can be perform'd to Mankind.

To take a nearer view of our Circumstances; so dim and obscure are our Perceptive Faculties with relation to their proper Objects, so deprav'd our Affections, so impotently stubborn and averse our Wills to the choice of substantial Good; so strong a byass and propensity in our Inclinations toward Evil, that, unless our Minds are well cultivated, and early impregnated with the Seeds and Principles of Virtue and Religion, it can scarce be, without a Miracle, but we shall be overborn by this strong and impetuous Current, hurried on to Ruine, and lost beyond Recovery; especially if we consider withal that usual warmth and eagerness, that rashness and precipitancy there is in Youth, which gives Temptations a mighty force and prevalency over it; as also a proneness of imitation, which renders it more liable
to

to be influenc'd and led astray by those numerous bad Examples that infect the World.

'Tis not, I think, necessary to my present purpose, neither, if it were, would it be an easy matter to assign the true Cause of the general Corruption of Humane Nature: The Scriptures indeed acquaint us with the fall of Man, that it was occasion'd by an abuse of that liberty of acting wherewith God had endow'd him; but why, upon the actual Transgression of our first Parents, their Race ever after should discover an inclination and tendency toward Evil, and stand charg'd with Original Guilt, is a Difficulty not presently to be surmounted: Whether this Universal Contagion was caus'd, according to the Opinion of the Eastern Sages, by the lapse and descent of the Soul from a pre-existent State into these gross Bodies; or whether our first Parents, by their Rebellion against God, having shatter'd and disorder'd, deprav'd and corrupted their whole Frame and Constitution, and not being able to transmit to their Offspring a more happy Temperament than they had themselves; we, by a necessity of Nature, being propagated from a corrupt and impure Stock, derive this moral Infection from them much after the manner that some Chronical Distempers descend from Parents to Children, and become Hereditary, is hard to say. Which of these two Opinions is the more probable, for as to any other they are not worth the mentioning; which of them comes nearest to a Solution of the difficulty about Original Guilt, I pretend not to determine, it being sufficient to my present design to remark, that 'tis through this Infirmary and Degeneracy of our Nature, that this Advice of the Wise Man in the Text becomes

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seasonable and necessary: For had Man continued in his primitive Integrity, and kept his first Station, wherein his discriminative Faculty was clear and bright, and his Will obsequious to the dictates of Reason; in a word, when there was a perfect Harmony and Concord in the Soul, there had been no great occasion for all these Exhortations and Admonitions, that Counsel and Advice, that Care and Diligence which now is but just needful to train us up to our Duty, and not always effectual to that End neither; Virtue would then, in most instances, have appear'd in its true Colours, so amiable and lovely, as, by its own native Beauty and Comeliness to have attracted the Eyes of its beholders, and engag'd them in a pursuit after it. But since 'tis far otherwise with us, since Vice has the ascendant over us by reason of the obliquity and untoward disposition of our Nature, 'tis well that we have any Expedient or Method propos'd for the setting us right, any Means afforded us, whereby we may regain that rectitude of Mind, as will determine us to the pursuit of what is really and substantially good.

Now this, as *Solomon* tells us, may be effected by good Discipline, and an early nurture in Piety and Virtue: Our Condition is not so far debas'd, or sunk so low, but that we have yet a faculty of discerning between Moral Good and Evil, and a liberty of choosing the one, and refusing the other. The very Notion we have of Good, is the Notion of a thing that is eligible; and the Notion of Evil, is of that which is to be eschew'd and avoided; so that none ever yet was so lost to Reason, and so great a Contradiction to himself, as to choose Evil as Evil, and embrace Error as such. Whence it appears, that
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our Nature is still susceptible of virtuous Habits, and may be wrought up to an eminent degree in Goodness, by timely Instruction, and a careful Education.

The Seeds and Principles of Virtue and Goodness are latent in the minds of all; as is evident from those distastes of Vice, and flashes of Love to Virtue, which are sometimes discoverable even in the worst of Men: Now these are nothing but some feeble motions of the Will, which spring from a right perception of the Nature of Good and Evil, and are for many faint Struggles and weak Efforts of an higher Life within, which are soon extinguisht and smother'd by Sensuality and Lust.

This disadvantage indeed the Mind of Man labours under, that Vice seems rather to be the natural, and Virtue the forc'd Growth and Product of the Soul; however, if they whose concern it is to Train up and Educate, to Instruct and Direct, shall seasonably step in and discourage the first appearances of Evil, and crush Vice in its Infancy, before it shall have gain'd strength and be confirm'd into an Habit, and also shall improve and cherish whatever Inclination they find in Youth to that which is Good and Commendable; Virtue by this means will, in all probability, have the advantage of the first Possession, and become easy and natural.

Train up a Child in the way he should go, and when he is old he will not depart from it. In which Precept of the *Wise Man*, there are these three things observable:

I. First,

1. *First*, A right Education recommended to us in these words; *Train up in the way he should go.*

2. *Secondly*, The proper time and season wherein this Education should commence or begin, *viz.* in our Childhood and tender Years; *Train up a Child.*

Thirdly, The happy effect and influence which it is likely to have upon the succeeding part of our Life. *When he is old he will not depart from it.*

1. A right Education recommended to us; *Train up in the way he should go.* Now, altho' by this expression of the way wherein a Child should go, is principally intended the way of Religion and Virtue, yet it must be also understood to comprehend either Humane Knowledge or Learning, or some lawful Calling and Employment; one of which seems necessary for Men of all Ranks and Degrees, according as their different Capacities, Inclinations and Circumstances shall permit. 'Tis not conceivable how a Man can be *train'd up in the way he should go*, without such regard had either to the one or the other, as to make it the real business of Life. There are many, 'tis true, who thro' the advantage of a plentiful Fortune are not constrain'd or necessitated to procure a Subsistence, either by the profession of any Faculty, or by any of the Liberal or Manual Arts; yet forasmuch as, being Members of the Body Politic, they ought all to be useful in their respective Places, no less than the Members are in the Natural Body, since they may be call'd upon at some time or other to act for and promote the Good of the Community by

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their Publick Service, in such a Station, and under such a Character as is suitable to their condition and quality; Learning in some parts of it must be acknowledg'd to be requisite for this purpose; some measure of Knowledge must be own'd as necessary by all, but those that shall make Ignorance and Unskilfulness the main Qualifications to enable one in the management of any Business or Employment.

I shall consider then the word *Education* in its full sense, both as it respects our Intellectuals and our Morals, and shall endeavour to shew how it tends to our Improvement, as well by instructing us in useful Knowledge, as by the Care and Concern it hath for the regulating our Manners.

1. And *First*, It is one part of the work and design of Education, to improve us in Knowledge.

That the first Foundations and Principles of Learning and Science are laid by Education and Instruction is a truth we are all convinc'd of; without this great Help, Mankind would be involv'd in Barbarity and Ignorance; for altho' we should allow the truth of that *Hypothesis*, as with reason we may, notwithstanding of late it has been so much attack'd, which teacheth that the Soul is not like an *ab rasa tabula*, but comes furnish'd into the World with several *Idea's* or Notions, which serve as the Ground-work for the Superstructure of Science; and altho' Humane Teaching can never supply the Soul with any Notions perfectly New, yet since it occasions it to advert upon those Notions which it had before impress'd upon it*, forasmuch as Instruction helps the Soul to reflect on its own Notions, to consider them more distinctly, and so to compare and compound them as to arrive

* *Hæret profectio
sæmen introsum veri.*

*Quod exci-
tatur venti-
lante doctri-
na.* Boetius
de consolat.
Philos. Lib. 2.
Metr. 11.

rive at the Knowledge of what it was Ignorant of before, the necessity of Education for the Acquisition of Learning is clear and evident: Besides, since Languages are the Channels whereby Learning is convey'd to us, the Knowledge of them for that reason is necessary. Now this being not attainable but by the help of Letters, which are altogether arbitrary, and bear no manner of Relation or Affinity to the things represented by them, it is impossible, without a Teacher to guide and direct us, we should ever make any Progress therein; so absolutely requisite is it that the first Rudiments of Literature should be instill'd into us by those that have the care of our Education, that afterward, when Age shall have matur'd and ripen'd our Capacities, we may be able of our selves, without the direction of others, to find Matter for our exercise and delight in that Immense and Boundless Province of Learning. The Worth and Excellency of Learning is so visible, that I need not spend time in endeavouring to set it forth, it is valu'd and esteem'd even by those who will not be at the pains to acquire any measure of it; so that they of all Men talk most ridiculously, who decry Humane Learning; for how short and imperfect soever Man's Attainments are in this Life as to this respect, Knowledge is nothing less than a Ray streaming forth from the Deity it self, that inexhaustible Fountain of Light and Truth, streaming into the Soul of him, who, by Education, and his own proper Industry, having his Mind well cultivated, is capable of receiving the Impressions thereof. Every one is fond of being reputed Wise, and is never better satisfied than when he succeeds in that his Aim; or, on the contrary, more

concern'd and uneasy, than when charg'd either with Ignorance or Error: Which clearly discovers the desirableness of Truth, and at the same time the great usefulness of Instruction, since it is necessary for the Improvement of our Intellectuals, so as to arrive at some degree of Knowledge. The other part of the work and design of Education respects our Morals, and is concern'd in the training us up in a Virtuous and Religious Course.

He that is entrusted with the care of Educating Youth, and is negligent and remiss in this main and principal part of his Business, by not correcting what is culpable, and not suppressing Vice when it begins to exert it self, performs his Work by halves, and contributes little to the real Advantage of those that are committed to his Government and Inspection. Knowledge separate from and devoid of Goodness serves only to make Men capable of doing more Mischief in the World, and renders them also more sensible of Misery whenever it shall be their Lot to lie under it. A large measure of Knowledge without Goodness, may possibly render a Man acceptable in the Eyes of some; but 'tis the latter that can make us acceptable both to God and Man. Virtue and Goodness are the truest Wisdom and the best Knowledge, that Wisdom which God himself by the Mouth of Solomon pronounceth him happy who findeth it, whose *Merchandise is better than the Merchandise of Silver, and the Gain thereof than fine Gold, that Wisdom which is more precious than Rubies, and all the things we can desire are not to be compared unto her.*

Now,

Now, that Education tends to beget in us this Wisdom, and improve the Soul in Goodness, is evident not only from the Opinion that Men have of the necessity of Instruction, (for, how should it be necessary unless it did conduce to that noble End?) but also from Experience, and especially from the Nature of the thing it self.

What is it to *train up a Child in the way he should go*, as the *Wise Man* adviseth, but by good Discipline to soften and subdue that usual ferity and stubbornness there is in our Nature, to bring us under Government, to make us Tractable, and to Instruct us in that first and principal Lesson of Obedience? What is it, but to check and controul the Passions by methods most fit and proper, in the due Moderation and Government whereof Virtue doth consist? What is it but to inform and direct us in the several Duties that concern us, according to the various Capacities and Relations we stand in, either to God or Man? What is it but to recommend and encourage what is Good, to excite in us a Love and Esteem, by a prudent and discrete way of executing Authority, and to discourage what is vicious by methods accommodate to the Temper of those who are to be reprov'd or corrected?

That this is one, and a principal part of Education, must be own'd by all who ever had any: And that it naturally tends to our Advancement in a good Life, is no less plain and obvious: Not but that there may be found Examples of such as have wanted the advantage of a right Education, and yet have been no Strangers to Virtue and Morality; as, on the other side, where no pains have been spar'd in: Training up and Instructing, nothing omitted which was necessary to good Discipline, yet all has prov'd ineffectual, and has.

has made no lasting Impression upon some Dispositions; instead of having been wrought up to a Sense and Approbation of their Duty, they have contradicted, thro' the whole course of their Lives, the end and design of their Education.

But however this may happen, whoso upon this or any account shall neglect to *train up in the way* they *should go* those that are committed to his care, can never acquit himself in the right discharge of his Office; for as he that refuseth Instruction is said to *despise his own Soul*, Prov. 15. 32. so he that withholds it from whom it is due, and suffers Youth to rush on in a vicious course, when it is in his power to put a stop thereto, becomes accessary to their Ruin, should they perish for want of good Discipline and Correction.

So very useful then is Education, so great an Influence and Effect has it upon the more noble part of Man, his Mind, to better and improve it, by enlarging the Understanding, and expelling out of it such erroneous Notions as commonly possess the Heads of the Vulgar, and captivate the Minds of the undiscerning part of Mankind, by rectifying the Will, and inclining it to elect and pursue, to embrace and acquiesce in what is most suitable and proper for a Rational Being, by bridling the Affections and Passions, by keeping them in due Subjection, and not suffering them to usurp the Throne of Reason; in a word, by directing the whole Man in the *way he should go*, if so be 'tis timely administred, when he first sets forth and enters upon the Stage of Life. Which brings me to the *Second* observable, *viz.* The proper Time or Season when Education should commence, and that is in our Childhood and tender Years. *Train up a Child in the way he should go.*

So soon as Children attain to the Use and Exercise of Reason, and are able to judge of what is propounded to them, then ought such Principles to be instill'd as may be of use to them in the Government of themselves, such as may help them to steer their Course aright; then is the time that Education should begin, and that for these three Reasons.

1. *First*, because in our tender Years we are more susceptible of Instruction, than when grown up; our Minds, like soft Wax, are capable of receiving any Impressions that one shall attempt to make upon them: This is evident from the absurd and ridiculous Opinions that some entertain, and with great obstinacy persist in, and that for no other Reason, but because they happen'd to imbibe them first. These are what we call the Prejudices of Education; Notions easily and without examination admitted, but not so soon shaken off.

And if at any time, either by freedom of Thought, by the use of Books, by Conversation, or for any Cause, a Man becomes diffident of some first-espous'd Opinions, yet still is he apt to retain a certain fondness and partiality for them, and seems glad when any thing is offer'd that may set some colour of Probability upon them, and render them plausible; which is a plain intimation how apt our Minds are to favour of those Notions wherewith they were first tinctur'd and imbued, whether they are true or false, absurd or reasonable. And as 'tis certain, by general Observation, that the Minds of Youth lye open to the reception of any Opinions, and are more capable of being disciplin'd and inform'd than those of riper Years; so there seems to be a natural Reason why it is so: For they who have pass'd the term of Youth, and

and are arriv'd to a maturity of Age, forasmuch as already we suppose them to have embrac'd a set of Opinions, and in a great measure to be fix'd in their Notions of things, as likewise to have contracted divers Habits and Customs; to begin the Work of a right Education upon such, and to endeavour to instruct them in Notions different from what they are possess'd with, is a certain force upon Nature, and such an attempt as must needs meet with great difficulty. No new contrary Tenets and Principles can gain admittance till the old are laid aside, no fresh Impressions take place till the former are obliterated. But in the Instruction of Youth who are beginning to act it is otherwise; 'tis easie to induce any Habit on them, and whatever we endeavour to infuse into them, if so be it doth not immediately contradict some one or other of the *νομῶν ἐννοίας* some Axiom, or Self-evident Proposition, is readily taken down without much Examination or Discussion. After what manner soever Youth is at first taught and directed to judge of Matters either of Speculation or Practice, unless the thing be directly inconsistent with some very plain and obvious Truth, the Mind will be apt to think accordingly, as having no former Judgments to busy and detain it, and will in all probability be tenacious of those same Opinions which had the advantage of the first possession.

2. *Secondly*, As the Mind of Man in his Childhood and younger Years is best dispos'd for Instruction, and admirably-well fitted for the Reception of what is offer'd to it, upon the account of its being free and unprejudic'd (free, I mean, as to those Notions which we gather from our Teachers, tho' not as to all in general) so is it most ductile and pliable, most yielding

ing and sequacious, most tractable and submissive; which is another Reason why Education should not be delay'd, and a good inducement to begin the Work of Training up and Disciplining, when 'tis most easie to be accomplish'd.

Youth, like a tender Twig, is very flexible, and may be wreath'd which way we please, like soft Clay, it may be moulded into any shape or form. The Passions then are in their Infancy, and without much resistance will admit the Curb, and by reiterated acts of restraint will become ever after tame and governable. The Passion indeed of Fear, which amongst all the other Passions doth peculiarly tend to subject us, is most strong and prevalent in our younger Years; for Youth being conscious of its dependance on its Teachers and Governors, and of its weakness and inability to make resistance, is therefore the more passive and manageable, more easily turn'd about at the Will and Pleasure of those who have the care of its Education, and more observant of their Commands.

Besides, since Youth and Childhood seldom or never labour under any prejudice either against its Teachers, or the Rules and Precepts which they deliver, it is undoubtedly the most convenient and proper Season for Discipline and Instruction, being free from all those Obstacles which are wont to hinder the due cultivation and improvement of the Mind.

3. *Thirdly*, It is requisite that Education should commence in our tender Years, as soon as we are capable of it, that thereby the Mind may be secur'd from those imminent Dangers 'tis alway expos'd to when it lies barren and uncultivated. Let us set upon the Work of Education when we will, Nature is apt to be before-hand with us, and unless great Care and Diligence

gence be us'd to turn our Inclinations at first to what is Good and Commendable, Vice of its own accord will speedily grow upon us, and become predominant, and then, not without great difficulty, if ever, will wholsom Instruction prevail upon us, when once its proper Season is slipt and neglected.

The Soul of Man is an active Principle, and cannot be long idle and unemploy'd; if it be not busied and diverted with what is either Good or Innocent, it will soon be engag'd in what is Vitious and Hurtful; which Consideration makes it very needful and requisite to instruct betimes, to furnish the Mind with such Notions and Principles, such Precepts and Admonitions, such Counsel and Advice, as may be an excellent means under the Divine Assistance to enable it to resist and conquer the Corruptions of Nature, and may serve also as an Antidote against the Poyson and Infection of bad Examples, which is another great Danger that Youth more than ordinarily is expos'd to, when left to themselves. These Examples being more numerous than the Good, must therefore come the oftner in our way, and almost at every turn present themselves to us, and being back'd by our perverse Inclinations, will be the more likely to prevail upon us, and excite our Imitation, which in our younger Years is not usually over-backward, especially to those actions which Nature prompts and inclines us to. Besides, the Evil Spirits who are continually watchful for our Ruin, and lay hold on all occasions of presenting their Temptations, can never have a more fair opportunity of compassing their designs, than when Education is deferr'd and neglected. Then it is that the *Enemy* has free leave to *sow* what *Tares* he will; for the Soil, being as yet unoccupied, and having no Good
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Seed cast upon it, lyes open to the designs of the *Wicked one*; and it is very great odds but that the product of his Labour will in a short time become so rank, as to choak whatever shall spring up from those few Good Seeds which might Originally be latent within. Hence it may appear, how unsafe and imprudent it is to neglect or deferr the necessary Work of a right Education, that great advantage toward the regulation and conduct of Humane Life, the best guard a Man can have amidst the Snares and Temptations of the World.

3. *Thirdly*, The last observable I propos'd to insist on from the words of the Text, was the happy effect and influence that an early Education in Virtue and Good Manners was likely to obtain on the succeeding part of Life; *When he is old he will not depart from it.* The truth of which *Aphorism* is not to be understood in a Metaphysical sense, so as universally to hold without any Restriction or Limitation, and that whoever was well-principl'd and inform'd when Young, would certainly continue Virtuuous to the End of his Life; for Experience shews Examples of the contrary: The Proposition therefore is universal in a moral sense only, as most Proverbial Expressions are; 'tis sufficient if, generally speaking, and for the most part, they hold Good, for nothing farther is intended by them.

Now that this doth so, will be found true upon Observation, and may also in a probable manner be accounted for. There may some Reason, I say, be assign'd of the great force and efficacy that Customs or Habits, whether good or bad, have over the Mind of Man, to determine his Actions, of their continuing so firmly with him, not without great difficulty, if ever, to be laid aside when they come to be inveterate. And this we shall the better apprehend, if we consider how Habits are first learnt and acquir'd.

Now all Habits, whether corporeal or moral, are contracted by a frequent repetition of the same actions. As to corporeal or natural Habits, which consist in a certain facility which the Animal Spirits have of passing into such particular Muscles of the Body above others; 'tis not over-difficult to conceive how they may arise, and are retain'd: For since the Soul doth no otherwise move the Body, or any part of it, but by the mediation of the Animal Spirits, the more frequently they are determin'd into any one particular part thro' the Ducts and Channels which lead thither, the more free and open must those Channels be, and consequently afford the Spirits a more easy entrance and passage than others which, thro' want of use and exercise, do more resist their Motion and Tendency. The Habit then consisting in that facility or readiness of Motion which our Spirits find into such and such parts, is for that reason of its easiness almost natural to us, and tenaciously retain'd, and those very Actions, which at first did require the attention and *imperium* of the Soul for their Production, by a frequency of performance, become very often mechanical, and are done without our own Consciousness.

And much after this manner is it as to Moral Habits; for when our Thoughts have been frequently directed to and familiarly conversant with any Object, it must be difficult to call them off when that same Object presents it self; when our Wills have been often determin'd to act after such a particular manner, those same Actions must become more easy to us than the contrary; for the Soul cannot enter upon a different Course of action on a sudden, but undergo some previous conflict and struggle, and be divided between some uncertain and unexperienc'd Good propos'd in the.

the new Action, and the Facility and Pleasure of those to which it has been long accustom'd. Whatever tends to the destruction of any Habit which was early induc'd and rooted in Childhood, must unavoidably seem strange and unnatural at first; the Soul will be apt to fly off therefrom, and proceed in its usual road of acting, as being most easy and delightful. Now it is thro' this easiness and readiness of acting, which is the very Essence of all Habits, that they become so permanent and lasting, and are so difficultly thrown off and laid aside. Nothing is more certain, than that our Wills are so constituted, as that they cannot embrace any Object but what is represented by the Understanding under the Notion of Good or Useful, Pleasant or Profitable. Whenever then we are about an Action of a different Nature from what we have been us'd to in the same circumstances, we soon find a certain Aversion and Backwardness to the Performance of it, for it runs counter to the whole stream of our former acting, and it must be a more than ordinary Good which we promise our selves by the Commission of that single Act, which can be able to counterbalance the Proclivity we have to act otherwise.

If it be thus difficult to consent to any one Action contrary to an old Habit, it must be much more so wholly to cast off that Habit. It is not one single Action that can destroy an Habit, and induce a new one, but a repetition and frequent usage of the same Actions: whence it will happen that the Soul must experience several Struggles, because it will find almost an equal Ineptness and Inhability of acting the second time, as at the first, and the third time as at the second: which encreaseth the difficulty of quitting an Habit above that of yielding to an Action contrary to it.

And

And hence it is, that Habits or Customs, whether good or bad, have so great an influence over Men, to sway and determine them; hence it is that he that hath been train'd up *in the way he should go*, may fairly be presum'd to continue therein, and not to depart from it *when he is old*.

And thus having endeavour'd, with what brevity I could, to confirm the Observations contain'd in this Advice of *Solomon*, I shall close the present Discourse with two or three Reflections briefly.

1. *First*, to pass by at present the great Evils that ensue from the neglect of some Parents in not giving their Children Education, when it was in their Power; as also from the too great Indulgence that others shew them under Education, I cannot but observe how industrious of late Years some have been, and are more so now than ever, in training up Youth *in the way they should not go*, as is now practis'd in those *Schools* and private *Academies* which are erected chiefly, I may say, for the propagation and continuation of Schism: Let their Discipline, Methods of Instruction, Pretensions to Sanctity and a strict Life, be what they will, it matters not: This is notoriously true, that Youth are there poyson'd with Seditious and Rebellious Principles, early exasperated against the Constitution of our Church, before they know what it is, and the first Things their Teachers, in all likelihood, take care to stuff their Heads with, are *Republican* Schemes of Government, lest if left to themselves, they might chance to run into that dangerous mistake of being *Orthodox*. In a word, the Principles there taught and imbib'd are such, and no better than such as, when put in Practice, will, if Power be not wanting, subvert our Constitution both in Church and State, and consequently involve the Community in Ruin and Desolation.

lation. Enemies indeed our Church ever had, and, considering the natural perverseness of some Men's Spirits, must ever expect to have ; but no Reason has She to expect that they should be openly train'd up against Her ; for Her Right of Governing is Divine, establish'd in Heaven, and no Power upon Earth can cancel or destroy it. Is it not then a matter of unhappy consideration, to observe what numbers of Youth, who, had they been rightly Educated, might have prov'd worthy Members of our Communion, are forc'd, I may say, to be Schismatics, and are sworn Enemies to that very Church, which alone has the Power of dispensing to them the Means of Salvation.

2. Secondly, If the Disciplining, and Informing, and Right Educating of Youth be so highly useful and beneficial, then there is a respect to be paid, an Esteem to be had for those who undertake and carefully discharge this laborious and difficult Task. Were it not for this Work of Instruction, Mankind would soon become rude and unpolish'd, wild and barbarous ; and so much the more would they degenerate, who by Nature were capable of the greater Attainments, as that Ground whose Soil is the most rich and fertile doth alway most abound with Weeds and noxious Plants, when it wants its due Tillage, and lies neglected.

What is it, do we judge, that occasions that great diversity amongst Men, as to their Accomplishments and Improvements ? is it not owing in a great measure to Education, which some have altogether wanted, and others had but little of ? What is it that lays the Foundation of our best Acquirements, and renders us useful in the World, either in an Ecclesiastical or Political respect, but Education ? So that well might the Roman Orator put this Question. *What better Office can we perform to the Public, than that of Instructing and Disciplining of Youth ? 'Tis this that renders a Nation Civil and Polite, and which keeps up Religion and Virtue, Learning

*Quod munus
Reipub. afferre
majus meliusve
possumus,
quam si doce-
mus atq; erudi-
mus juventu-
tem? Cicero de
Divinatione
Lib. 2.

ing and good Manners in the World ; and if any People heretofore were esteem'd Barbarous, or at this day are lookt upon as such, 'tis thro' the want of Schools for the training up their Youth, and for their neglect of useful Arts and Sciences, that they had or have no better Character.

3. *Thirdly*, And in the last place, if the Instructing and well Educating of Youth is likely to obtain a good effect upon 'em ever after, then let us all, in our several *Capacities* and *Stations*, endeavour to improve what we have receiv'd from our Instructors, and build upon that Foundation which was laid in our younger Years. 'Tis the Business of those who instruct others to prepare their Minds for the reception of what they would instill, and then to infuse what is Good and Useful ; but the Industry of the Scholar also is requisite, if ever he expects to arrive at any commendable degree of Knowledge. The search and pursuit indeed after Learning and Knowledge is not every Man's Business, and therefore they that have made no Progress that way from the Rudiments that were laid in their Youth, may notwithstanding be guilty of no Neglect, since their peculiar Profession may not require what we call Learning, for the right discharge of it. But Religion and Virtue, Probity and good Manners, concern us all, as *Men* and *Christians*, and can never be inconsistent with any Calling or Employment. That these should take root and flourish in us, that we might be Good our selves, and capable of doing Good to others, was, doubtless, the main End and Design of our Education ; to this it behoves us to have especial concern and regard, and that we endeavour to proceed as we have been taught and directed ; which if we are careful to do, we shall in the best sense testify our Gratitude to Almighty God, in that he was pleas'd, out of his great Bounty to us, to provide for the improvement of the abilities he gave us by a Right Education ; the Blessing of which is great and invaluable, since, as the *Wise Man* assures us, its force and influence is generally such on the Minds of Men, as to oblige them to proceed in the way they were train'd up, and not to depart from it, even *when they are old*. Which happy Effect that our Education may have on us all, *God of his Mercy grant, thro' the Merits of our Saviour Jesus Christ, to whom with the Father and Holy Spirit be ascribed, as is most due, all Honour and Glory, &c.*

FINIS.

